

SERVICE OF WORSHIP



For King and Kingdom!

7/17/22

LIGHT OF RESURRECTION REFORMED CHURCH
A SERVICE OF HOLY WORSHIP
ZELIENOPE GATHERING
SEVENTEENTH DAY IN JULY, IN THE YEAR OF OUR LORD,
TWO-THOUSAND AND TWENTY-TWO

Welcome and Introductions

Call to Worship Hebrews 13:4

We Confess Our Faith

Zwingli's Sixty-Seven Articles (1524)

57. The true Holy Scriptures know nothing of purgatory after this life.

58. The sentence of those who have died is known only to God.

59. And the less God has let us know about it, the less we should undertake to know about it.

60. That a person, out of concern for the dead, calls on God to show them mercy, I do not disapprove. But to stipulate a time for this and to lie for the sake of gain, is not human, but devilish.

We Apply our Faith to Life

Heidelberg Catechism, Question 111: But what does God require of you in this commandment?

Answer: *That I further my neighbor's good where I can and may, deal with him as I would have others deal with me, and labor faithfully, so that I may be able to help the poor in their need.*

We Read the Bible Together: Leviticus 21

Opening Prayer

We Raise our Voices in Song

Psalm 62

Composed by Calvin Jones

Vocal track by Calvin Jones, Used with permission.

Surely in silence, my soul waits on God.

For my salvation comes from Him alone.

He is my only dependor and rock.

God is my fortress; I'll never be moved!

Though they would attack me, they surely will fall

Like a leaning fence or a crumbling wall.

*Surely they counsel to cast me from high.
Liers they are, pretending to bless,
but inwardly, they all curse.*

*Surely in silence, my soul wait on God!
I will rely on the Lord, my one hope.
Surely He is my salvation and rock.
God is my stronghold, I'll never be moved.
In my God my praise and salvation are sure.
On my God and Rock I will stand now secure.
In every moment you people trust Him.
Pour out your hearts. The Lord always hears.
Our refute is sure in Him!*

*Surely all men are a breath and a lie.
High and low both are but air on the scale.
So do not trust in extortion or force,
And do not long for the wealth that's not yours!
If your riches increase, do not ope in this.
Surely God has told us all power is His.
Mercy and grace Lord, are also with You;
For You'll reward a man for his deeds,
the good and the bad he's done.*

Surely in silence ... wait on the Lord.

Psalm 27

Composed by Derek & Emily Moore
The Psalter Project, 2015
Vocal Track by the Psalter Project

*The LORD is my light and my salvation.
Whom shall I fear? Whom shall I fear?
The LORD is the strong hold of my life.
Of whom shall I be afraid?
When evil-doers come to feed upon my flesh
My enemies and foes; they stumble and fall.
Though a force encamps against me,
my heart will not fear.*

*Through war I'm confident.
One thing I ask of the LORD,
That I seek: To dwell in HIS house all the days of my life,
To look on the beauty of the LORD,
In His temple meditate.*

*He will hide me in his shelter on the troubled day,
He will cover me in the cover of His tent.
On a rock, He'll lift me high;
Now my head will be raised up.
Above my surrounding foes.
And then I will offer in the shelter of his tent
My sacrifices and shouts of joy.
And so I will sing out unto the Lord.
I will sing in praise.
Hear, O LORD, when I cry aloud.
Be gracious to me and answer me.
You have said, "seek my face."
And my heart says to you,
Your face, LORD, do I seek.*

*Don't hide away from me, or reject me in your wrath.
You have been my help; Do not cast me off!
Don't ever leave me, my Savior and my God
For my father and mother left.
But the LORD will take me in,
LORD, teach me your way.
Lead me true, because of my foes.
Don't give me up to false and violent men.
Against me they rise up.
I believe that I'll look on the goodness of the LORD
in the land of the living.
Wait for the LORD! Be Strong! Set your heart,
and wait for the LORD!*

Psalm 111

Composed by Calvin Jones, 2020

Vocal track by Calvin Jones, Used with permission.

Alleluia praise the Lord.

In His congregation praise.

In the council of the just

with my whole heart my anthem raise.

For the acts of God are great,

And are studied by all us

who have pleasure in His works of honor.

They are glorious.

And His righteousness remains

now and for eternity.

As He makes His wonders known,

His grace and mercy fall on me.

He recalls His promises.

Those who fear Him, these He feeds.

All the nations, He will give to us

by His almighty deeds.

True and righteous are His works.

All His precepts we can trust.

They will stand forever and are done

in truth and uprightness.

His redemption He has sent

to His saints who overcame.

He commands His covenant forever

Holy is His name.

Fearful is the name of God.

It is awesome in our sight.

The beginning of all wisdom is

to fear the God of light.

Understanding they will have

who obey what God proclaims.

All His laws and precepts they instruct.

Forever praise His name.

Alleluia praise the Lord.

Praise Him for eternity.

Pastoral Prayer of Confession

Sermon: Mark 4:13-20 “The Parable Explained”

Benediction

Psalm 150D

Taken from The Book of Psalms for Worship

Crown and Covenant Publications, 2010

7408 Penn Ave., Pittsburgh, PA 15208

Used by Permission

Melody from Geistliche Kirchengesang, Cologne, 1623.

Harmony: Ralph Vaughan-Williams, 1872-1958

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Vocal track from San Joaquin Valley Metanoia Prison Ministries. Used with Permission

Praise God within His holy place

There in His mighty heav'nly space!

Alleluia! Alleluia!

O praise Him for His mighty deeds;

Praise Him for greatness He exceeds!

O praise Him! O praise Him!

Alleluia! Alleluia! Alleluia!

Praise Him with dance and tambourine!

Praise Him with woodwind brass and string!

Alleluia! Alleluia!

Praise with the cymbal's crashing sound!

All living things make praise abound!

O praise Him! O praise Him!

Alleluia! Alleluia! Alleluia!

If you missed last week...

The disciples asked the question: “Why do you teach in parables?” The answer to this question is devastating to the crowd that thinks God loves everyone and wants everyone to be saved. Jesus says that he teaches in parables so that the believer may understand the kingdom and so that the unbeliever will remain in his unbelief and will not repent. As Peter writes in his second epistle, God redeems his elect while keeping the reprobate under judgment.

Scripture Verses Cited in the Sermon:

- Parallel Passages (Matthew 13:18-23; Luke 8:11-15)
- “Make me understand and I will be a disciple of your commandments.” (Psalm 119:73)
- “Bind up the testimony and seal this teaching amongst my disciples.” (Isaiah 8:16)
- “Hear, Israel, the ordinances and judgments, all that I speak in your ears today -- you shall learn them and you shall do them.” (Deuteronomy 5:1)
- Fruit of the Spirit (Galatians 5:22-23)
- Fruit in keeping with repentance (Matthew 3:8)
- Those who delight in God study His works. (Psalm 111:2)
- “Faith comes through Hearing and Hearing through the Word of Christ.” (Romans 10:17)
- “If a brother or sister is poorly clothed and lacking in food...” (James 2:15-15)
- “If anyone has the world’s goods and sees his brother in need...” (1 John 3:17)
- “How are they to hear without preaching?” (Romans 10:14)
- trials and persecutions strengthen steadfastness and maturity (James 1:2-4)
- peace and prosperity typically produces churches that Jesus wants to spit out of his mouth (Revelation 3:16)
- A tree is judged by its fruit (Matthew 7:15-20; 12:33)
- Trees that do not bear good fruit are cut down and thrown to the fire (Luke 3:9)
- Those who confess Jesus will be confessed by Jesus (Matthew 10:33)
- “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” (Romans 10:9)
- “I have spoken of your faithfulness and salvation” (Psalm 40:10)

A few notes on the Confession and Catechism:

The confession addresses the matter of purgatory and the Roman practice of charging money to “release” someone from this time of suffering. Zwingli offers a simple rebuttal: The Holy Scriptures know nothing of it. That should be the end of the conversation when it comes to this and so many points of doctrine that Rome (and even protestant churches!) holds. Sadly, often it is not. Zwingli does offer this one concession if you feel a burden to pray for mercy for those who have died, that is fine so long as you do not make money on this nor think that it changes someone’s fate in any manner.

The Catechism is equally straightforward. Not only should we not steal, but we should work to improve the standard of life for our neighbor and care for the poor. This is an act of doing justice and loving mercy as commanded by God in Micah 6:8.

A Note on Church History: The Council of Nicea (AD 325)

As discussed before, in addition to some of the major questions discussed and debated at Nicea, there were a number of Canons that were produced by the body to guide the church. Again, these form (and add to) the body of case-law that was bequeathed to the church and that allowed the church to act as a single body. Most of it is quite Biblical, but there are a few questionable notions that would be re-dressed by later Councils,

There are twenty Canons that were established at Nicea; here is a brief summary:

Canon 1: If clergy are castrated for medical purposes or due to an attack, they could remain clergy; if castrated by choice, they were defrocked.

Canon 2: New converts from heathenism should not be immediately promoted into the role of clergy, but need to prove themselves faithful first.

Canon 3: Clergy must not live with women other than a family relation.

Canon 4: Bishops must be appointed by local bishops, not by those outside of the region that might not know their character.

Canon 5: If someone is excommunicated, the Bishop that excommunicated them must approve their reinstatement to the church.

Canon 6: Regional Bishops were established in Rome, Alexandria, and Antioch, to facilitate oversight.

Canon 7: The Bishop of Jerusalem should be given special honor.

Canon 8: A means by which Cathari (a gnostic sect) may convert to Christianity.

Canon 9: Priest must be examined carefully for ordination, including examining their morals and conduct.

Canon 10: If clergy have a lapse in faith, they are to be deposed.

Canon 11: Distinction between punishment for those transgressing by choice as opposed to those by compulsion.

Canon 12: Those who join the military must begin anew working their way toward membership in the church.

Canon 13: Do not deny communion to those who are dying.

Canon 14: If a Catechumen lapses in faith, there is a 3 year season of discipline before he can return as a Catechumen.

Canon 15: Clergy must not move around from city to city unless they are transferred by one in authority over them.

Canon 16: transient priest are not to be employed by the church

Canon 17: Clergy may not engage in usury (defined as 1% interest or more than 150% in total repayment).

Canon 18: Deacons should not serve the elements.

Canon 19: Dealing with those followers of Paul of Samosata who wish to return to the church.

Canon 20: One should stand in prayer at Lord's Day services between Passover and Pentecost.

Why We Do What We Do in Worship

Call to Worship — This is a brief passage of Scripture that calls God's people to gather and worship. The Bible never requests, but commands that we worship our God. It should be noted that worship is active and participatory, not passive. Worship is not to be a show that is attended but it is to be an activity in which we engage. Thus, we confess our faith together and we sing together. While prayer is led by the pastor, it is encouraged that you pay close attention to the words and make these words your own. Also, when the Scriptures are read and preached, we are called upon to think about what is being said and how it applies to us — following along with the reasoning of the pastor.

Confession of Faith and Catechism — Unity comes by committing to those doctrines and practices held by the True Church through the Ages. In the words of St. Anselm: “For I do not seek to understand so that I may believe; but I believe so that I may understand. For I believe this also, that unless I believe, I shall not understand.” The creed articulates what we believe and the catechism teaches us how to apply that to life.

The Belgic Confession was published in 1561 and forms the backbone of the theology of the continental Reformed church. The Canons of Dordt, published in 1619 will be the confession we affirm next, its primary importance being that it clarifies some of the language in the Heidelberg Catechism that had been understood in unfortunate ways. Even so, the Heidelberg Catechism, published in 1563, still stands as the catechism of the continental Reformed faith. These three documents together are referred to as “The Three Forms of Unity,” and serve to provide the basis for the theology held by this congregation.

Singing Psalms — Singing is a part of the Christian practice and Christian song has influenced much of the greatest music throughout the western world. While we have a rich tradition in Christianity of hymns and praise songs, many of them are laced with some very poor (and sometimes heretical) theology. This challenge is nothing new and the early church councils, when faced with such difficulties, chose to look to singing from the Canon of Scripture. This was largely the position of the Reformed church until the eighteenth century when it was once again abandoned for hymnody. In light of the theological quagmire found in some hymns, it is the practice of LORR to sing Psalms for Sunday morning worship. Other songs can be sung on other days of the week, but it is our practice to sing God’s word back to him as we gather on the Lord’s Day for worship. We also believe that the psalms do a better job of addressing the human condition than do many of the hymns and praise songs out there. You may let your guard down as you sing the psalms, they are God’s inspired Word that you are singing. Also, note that the psalms are read before they are sung and a few comments made on them; this ensures that we understand what it is that we are about to sing.

Pastoral Prayer — Here the pastor leads us in confessing our sins before God and lifting up our needs before His almighty throne.

Sermon — This is the central part and heart of our worship service, where we are instructed in the Word of God — both in meaning and in application. We encourage you to take notes where helpful and ask questions afterwards regarding things that may not have been understood. The sanctuary is the “classroom of Christ” in the traditional sense, where God’s people are taught and disciplined.

Benediction — This is the pronouncement of God’s blessing on the body of faith as we close our worship and re-enter the world around us. In many ways, the sanctuary is meant to be a kind of “embassy of heaven” while the world around us is our mission field. Go and make disciples.

A Note about the Offering — While many churches “pass the plate” as it were, we feel it more appropriate to have a basket on the side table as you enter church. Your offering to God will be used to further the Kingdom of Heaven.

A Note about Children in Worship – It is our conviction that children belong in the worship of God’s people as much as humanly possible. That means that we will be patient with those distractions that come from our little ones and parents should never feel afraid to bring them and work to engage them in all we do. It is our belief that as children watch their parents participating in worship, they too will follow. We also encourage parents to help prepare their children for worship. Typically, children love to play-act, so one wonderful way of preparing for worship is practicing our worship service at home. In fact, we have many of our psalms on a CD that people are free to have. It is hoped that these will help not only our children but our adults learn the psalms so that we can joyfully sing them together.

A Note about Guests – We also love guests in worship, both in the form of mature believers who are looking for a more Biblically grounded worship service and new believers who are freshly seeking to develop and understand their faith. We do encourage you though, when you invite friends, prepare them so that they can get the most out of our service. Past sermons are all published online, bulletins can show them our order of service, and you can spend some time talking about the ground we have covered in the Gospel of Mark. We recognize that our approach to worship may be a little different than your guests may have experienced in other places, but we believe that with but a little preparation, any Christian should be able to engage in our worship in a meaningful way. We also believe that the natural outcome of worship that is Biblically centered and confessionally grounded is growing (thriving even!) in Christian faith and maturity. So, invite others, but do them the favor of orienting them so they are prepared to participate fully.

It is our hope, once fully organized, to appeal to become a member of the Reformed Church in the United States.

If you are interested in knowing more, please see Pastor Win, the Literature Table, or check the denomination out online at: www.rcus.org. This is the denomination which holds Pastor Win’s ordination credentials.

Our goal is not simply to organize a new church; our goal is also to call the western church to reformation that she might again put away the works and innovations of men and embrace the Scriptures as well as her Creeds and Confessions boldly.

Will you join us in committing yourself to this vision as well?

We are grateful for the many resources available to assist in singing psalmody in worship.

I would like to extend a personal thanks to Pastor Uri Brito and Providence Church (CREC) in Pensacola for letting us “sing along” with them in some of their congregational singing.

Also, a special thanks to Bill Cain who has extended the same to us along with many of his own psalm renditions.

A very special thanks also goes to Calvin Jones, who has encouraged me both with his psalms and his commitment to worship in Spirit and in Truth.

We all owe a debt of gratitude to those who have been lights along the way of spiritual faithfulness. It should be noted that while singing psalms is no longer commonplace in the western church today, for the majority of Christian history, it was the dominant way that Christians praised God. Matthew and Mark both record that Jesus sang psalms with his Apostles after the Last Supper (Matthew 26:30 & Mark 14:26 – probably psalm 118, which was customary at Passover); Paul instructs the churches to sing Psalms (Ephesians 5:19 & Colossians 3:16); James teaches us that if we are happy, we should sing psalms (James 5:13); the Councils of Laodicea, Chalcedon, and Trullo all commit the church to singing psalms as does the Westminster Confession of Faith.

The authors of the Canons of Dort also held to the practice of psalm-singing for worship and the Westminster Assembly held that Psalm-singing was so important that they funded a psalter in English so that the local church could have it as a tool for worship.

*While what we are doing may seem rather novel,
across the scope of 2000 years of church history, the modern
practice of
singing anything and everything has proven to be the novel
approach.*



LIGHT OF RESURRECTION REFORMED CHURCH

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**Pray that we may
make Disciples of the
Nations.**

